Outline of the Proposed Synopsis Entitled as

"An Exploration of Nationalism in Indian Non-Fictional Writing - A Study"

submitted to

Swami Ramanand Teerth Marathwada University,

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Introduction

The idea of nationalism emerges in the last two decades of eighteenth century in the Europe, specifically in the French revolutions. At the very first the idea of nation is emerges and then the idea of nationalism emerges. Before the French revolutions all over the world. There were no idea such as nation and nationalism. After the French revolutions the idea of nation and the idea of nationalism came into existence in the Eighteenth century.

Definition*:* Nationalism is a spiritual concept which originates in the people having the same race, language, tradition, culture, religion, politics inhabiting a territory of a geographics unity.

Alfred J. Toynbee :- The English historian and philosopher Alfred J. Toynbee defines the nationalism as – nationalism is nothing material but a psychological feeling in a living people .

Alfred Grazia :- Defines nationalism as - Nationalism combines love of nation and suspiciousness of foreigners. Love of nation comes from shared values and suspiciousness of foreigners comes from the belief that the foreigner do not share such values in same strength .

In India the freedom fighters, writers, Indian peoples get inspired by the nationalism and the idea of nation state because by the idea of nation state France gets freedom from the monarchs. Hence Indian freedom fighters and the peoples of colonized India get united by this idea of nation and nationalism to get freedom from the English colonizers. In India the nationalism was intimately connected with the anticolonial movement. That's how the journey of nationalism started in India.

In present study focuses on journey of nationalism with the selected writers and there selected non fictional works.

Selected Writers :-

1). **Rabindranath Tagore (1861 - 1941) –**

Rabindranath Tagore was critique of nationalism, he was a humanist, Internationalist and universalist (Vedanta philosophy). Once he said that 'I will never allow patriotism to triumph over humanity as long as I live'.

For him, nation is organized political and economic union of people for mechanical purpose – power, material gain, competitive advantage.

His political vision was that, he prefers society and religion over the state and politics.

He visualized four stages of true freedom –

i) realization of freedom at individual level.

ii) realization of freedom at community level.

iii) from community to the universe.

iv) from universe to infinity (getting near supreme man).

2) Mahatma Gandhi (1869 - 1948) –

The two ideas of Mahatma Gandhi are very important that are truth and non-violence his whole life he follows these ideas , he never compromise with these ideas. These ideas are known as two pillars of Gandhism.

Gandhism is an idea that describe the inspiration, vision and life work of Mahatma Gandhi

It is particularly associated with his contribution to the idea of non-violent resistance sometimes it is called as Civil Disobedience. But he himself did not approve of Gandhism. As he explained, "there is no such thing as Gandhism and don't want to leave any sector after me. I do not claim to have any new principle or doctrine. I have simply tried in my own way to apply eternal truth to our daily life and problems. The opinion I have formed and the conclusions I have arrived at are not final. I have nothing new to teach the world. True and non-violence are as old as the hills".

3) V. D. Savarkar (1883 – 1966) -

Vinayak Savarkar introduced the ideology ‘Hindutva’. Hence, he also known as the father of Hindutva ideology. According to him Hindu denotes multiple identities on the basis of land or region, culture, religion, nation.

Savarkar defined Hindu as the one,

1. who regards the land from Indus to seas, Himalaya to Kanyakumari Bharathvarsha as his or her fatherland.

2. who is descended of Hindu parents.

3. who considers this land holy.

Savarkar also differentiated Hinduism and Hindutva as mentioned below.

- Hinduism as a religious system of a section of Hindus.
- Hindutva as a cultural community of a people following region of India.
- Hindutva – political ideology- Hindu nation.
- Hinduism is only part of Hindutva.

4) Maulana Azad :(1888 – 1958) –

Maulana Abul Kalam Azad was nationalist personality who opposed to the policies of Muslim league and he was also against the partition of India and formation of Pakistan. He thoughts that Hindu and Muslim can be live together in a combined and secular India. He was first Indian education minister after India became independent he published two magazine Al-Balagh, Al-Hilal by which he creates lot of problems to the British government. He use to say the ‘Education is very powerful weapon by which you can change the world’. He was secular personality who has a special bond with different personalities with the different ideologies like Gandhi, Subhashchandra Bose, Aurobindo Ghose.

5) Jawaharlal Nehru (1889 – 1964) –

Nehru's view on secularism, nationalism, socialism and democracy are very important. He was agnostic, pagan, moral and has spiritual view on religion. Congress resolution on fundamental rights-1931 was drafted by Nehru. He assert that state should observe neutrality in regards to all religion. Its essence is that it was neither irreligion nor anti religion accepts important role of religion in individual and social life.

Nehru's socialism is a mix of libertarian Marxism, Fabian socialism. Gandhian moral philosophy known as democratic socialism or social democracy. It was linked with colonial nationalism and 'swaraj' with socialism as against capitalism with imperialism and fascism. It was aiming for classless society, socio-economic equality, equal opportunity but keeping intact democratic principles, civil liberties, individual rights.

His idea of nationalism shapes from his sociological history. His thoughts about nationalism is that nationalism should be secular, rationalist modernizing and universalizing. His nationalism linked with socialism.

6) Babasaheb Ambedkar (1891 – 1956) –

Babasaheb Ambedkar believed that the idea of caste was mere reflection of division of labour so he opposed to the idea of caste system. He also believed that caste had severe ramification on labourer as well as caste creates social and political distinction amongst various persons also distinguishes economic activity. System of caste is unnatural. It is not created by nature, it is an artificial distinction which serves the interest of few and kill the natural talent of majority by binding them to their hereditary occupation and not giving them a chance to grow. According to him caste is one of the main cause of unemployment. Caste also destroys public spirits, public opinion and public charity. It can not be preserve a non-existent racial purity.

7) M.S. Golwalkar (1906 – 1973) –

Golwalkar's theory of Hindu nationalism is based on Indian spiritualism. His idea was slightly different from V. D. Savarkar. Savarkar was never opposed western work but Golwalkar was staunch Hindu culture supporter. He thinks that Indian spiritualism is much better than western materialism. He rejects territorial nationalism because he thoughts that territorial nationalism is main cause of division of nations people. He was mainly the supporter of united India.

III) Aims and Objectives:

The present research work 'An Exploration of Nationalism in Indian non-fictional writing' aims at studying selected non-fictional writing which focuses on nationalistic approach of selected contemporary non-fictional writers.

i) to highlight the view of writers about nationalism.

ii) to study the rise and progress of nationalism.

iii) to analyze that how the non-fictional work contributed to the rise and progress of nationalism in Indian people.

II) Scope and Limitation:

The theme of the proposed research work is relevant in pre-independent era an is still relevant so it should be studying.

The scope of the present study is to analyze nationalistic aspect of the selected writer's selected works.

This work is limited only for the first sixty year of the twentieth century of India. limited for selected Indian non-fictional writing.

III) Hypothesis:

In this work we are going to study nationalism which were the main weapon of revolutionaries and freedom fighters to get freedom from British colonizers.

To study how the different writers with their different opinions about nationalism, still were useful to the rise of nationalism in Indian people.

IV) Research Methodology:

The proposed study is based on close reading of primary and secondary sources. The research methodology of this work will be applied Analytical, Descriptive and Comparative methods.

V) Review of Literature:

In the field of Nationalism many researcher have contributed some of the review of such sources is given below.

Nationalism and Internationalism A Study of the Political ideas of Tagore, Gandhi and Nehru by Mishra. J.

Mahatma Gandhi on element of Nationalism by Amrendra Prasad Pandey.

Nationalism in India during the early twentieth century by Nisar Rafiya.

Nationalism in Indian Prose a study of selected works of Rabindranath Tagore, B.R. Ambedkar and Shashi Tharoor by Balamurlikrishna.

Communalism and Nationalism in India 1947-1992 by Sorman Ali, Md.

Nationalism, Socialism and Democracy in India A Comparative analysis of Jawaharlal Nehru, Subhashchandra Bose and Vinayak Damodar Savarkar by Ray Ruma

VI) Tentative Chapter Scheme:

Chapter I: Introduction

Chapter II: Pre-Colonial era

Chapter III: Pre-Independence era

Chapter IV: Post- Independence era

Chapter V: Comparative study of Selected Writers

Chapter VI: Conclusion

VII) Significance of the Research:

In the present field of research have undertaken some of the research work and this study will make significant contribution to the subject. Since the study have undertaken so my research will add more knowledge to the subject. The study will bring out a fresh assessment of the selected nonfictional writers. It will describe the Exploration of the Nationalism in the Indian Nonfictional writing.

VIII) Bibliography:

a) Primary Sources:

1) Gandhi, M. K.: Hind Swaraj, Navjivan Ahamadabad, 1909.

2) Nehru, Jawaharlal: An Autobiography London, 1949.

3)M. K. Gandhi.: Constructive Programme, Navjivan Publishing House, Ahamedabad-14, 1948.

4) Nehru, Jawaharlal: The Unity of India, Lindsay Drummond, London, 1948

5) Damodar ,Savarakar, Vinayak : 'Hindutva; who is a Hindu?' Nagpur, 1928.

6) Damodar , Savarakar, Vinayak : 'Hindu Rashtra Darshan : A Collection of Presidential speeches delivered from The Hindu Mahasabha Platform' ,Bombay; Khare, 1949.

7) M. K. Gandhi.:Yeshanand and Co., Bombay, 1932.

b) Secondary Sources:

1) Anil Chandra Banerjee (1981). Two Nations: The Philosophy of Muslim Nationalism. Concept publishing.p.211.

2) Ahuja, M. L. (2007). "Babasaheb Ambedkar". Eminent Indians: administrators and political thinkers. New Delhi: Rupa. Pp.1922-1923.ISBN 978-8129111074.

3) Desai, A.R. (2005), Social Background of Indian Nationalism, Popular Prakashan, ISBN 978-81-7154-667-1

4) Mukherjee, Bratindra Nath (2001), Nationhood and Statehood in India :A historical survey, Regency Publications, ISBN 978-81-87498-26-1

5) Tagore, Rabindranath (1914), the Post Office, translated by Mukerjea , D., London: Macmillan

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